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But there is another invisible eternal existence, higher, deeper, innermost; not like this life of sense, escaping sight, unchanging. This endures when all created things have passed away. This is the highest walk and very supreme abode.—*Bagavad-Gita*, ch. 8.

Hear the secret of the wise. Be not anxious for subsistence; it is provided by the maker. When the child is born the mother's breasts flow with milk. He who hath clothed the birds with their bright plumage will also feed thee.—*Hitapodesa.*

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THE ELEMENTALS, THE ELEMENTARY SPIRITS,

AND THE RELATIONSHIP BETWEEN THEM AND HUMAN BEINGS.

A paper read before the Aryan Theosophical Society of New York, December 14th, 1886.

BY C. H. A. BJERREGAARD.

The subject of my paper is "*The Elementals, the Elementary Spirits, and the relation between them and human beings.*"

I will endeavor to give an outline of some of the teachings of the occult science relative to these beings, their relationship to the universal powers and to us, and our power over them.

In the general statement I shall probably not be able to say anything new to students of the occult forces of nature, except it be in the illustra-

tions I shall bring forth from what I consider new sources, from Leibnitz's Monadology, namely:

In Leibnitz's Monads, I think we may see the very substance of the astral sphere, in which the elementary spirits "wrap themselves," according to a statement in the Kabbala. We may even see more, we may even look upon them as the Elementals themselves.

If Leibnitz's Monads may be considered not only as Elementals, but also the very substance of the astral sphere, and if it be so, that according to the Zohar, "the spirits, when they come down clothe themselves with air, or wrap themselves in elements," then it becomes a subject of the greatest importance to us how or by what means we may influence the astral sphere, or in other words, it becomes very important by *what kind of Monads* we are surrounded.

As a help to the proper consideration of this momentous question, I shall offer some information regarding the natural auras or objective spheres, hat surround us, and also some historic facts regarding the use of aromatic vapors, odors, &c.

Having come so far with my paper, I shall say a few words about our power over the elementals "clothed with air and wrapped in elements," by defining the power of *Mind* and by describing those—almost unknown—small nerve centres of the human hand, called *the Pacinian corpuscles.*

I shall only stop to define these two tools, the *head* and the *hand*, and leave out, for the present, the third of the human trinity, the *heart.*

Having defined the power of mind and the hand, I shall come to a close with a few suggestions as to the use of these powers regarding the subject under consideration.

Elementary Spirits are defined in "Isis Unveiled" to be "the disembodied *souls.* The depraved souls have at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphas Levi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature."

The points to mark in this definition are these: (1) Elementary Spirits are disembodied *souls;* (2) they are disembodied souls of *the good*, and (3) of *the depraved, i. e.*, of those, in whom the higher principles have never been developed, nor even born into light. They are the *shades* of those who, by their sins and moral misery, have closed the most interior principles of the constitution of man, and having closed the door against them, have no part in life, but sooner or later become dissolved and disintegrated in the surrounding elements.

In the manifestations common among Spiritualists, these Elementary

Spirits play the most prominent parts. The Elementals do not. We shall concern ourselves mainly with the Elementals.

Elementals are defined in "Isis Unveiled" as "the creatures *evolved* in the four kingdoms of earth, air, fire, and water, and called by the Kabbalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. *Such beings never become men.*"

They are in popular mythology and folktales called by a great many names, peris, fauns, elves, brownies, nixies, &c., &c.

They are not disembodied human spirits, but distinct Creations. They have their homes in the astral sphere but are found commonly on earth.

The definition already given from "Isis Unveiled" I will amplify by a few lines I have extracted and translated from the various works of Paracelsus:

"All elements have a soul and are living. The inhabitants of the elements are named *Saganes* (Saganae), *i. e.*, elements. They are not inferior to men; they differ from men by having no immortal soul. They are the powers of Nature, *i. e., they are the ones who do that which is usually ascribed to Nature.* We may call them beings, but they are not of Adam's kin. They eat and drink such substances as in their element serve for eating and drinking. They are clothed, they marry and multiply themselves. They can not be incarcerated, and die like the animals, having no soul."

"They know all that is going on, and do often reveal it to men, who are able to converse with them. But they are very unreliable, and some are very treacherous. They like children and simple minded persons the best. They avoid drunken and beastly men. They reveal more of their nature to the simple minded and innocent ones than to the learned and arrogant ones. They are rather simple minded themselves."

"There are more women among them than men, and a congregation of women is called a Venus-mount. The fable told about Tannhauser is no mere tale, it is true."

Thus far, we have, perhaps, no difficulty in following Paracelsus, but when we read further into his revelations, our common sense fails to comprehend the mysteries laid open. Yet, I will say for myself, that though I can not comprehend it, I can readily apprehend such a state of things as that described in the following words:

"They can come to us and mix with our society. They can bear us children; but such children do not belong to them, *they belong to us.* We may bring these elemental wives to us by faith, pure thinking and our image-making powers. When they enter our sphere of existence and copulate with us, they appear, on account of their strange manners, like gods."

"Those that live in the water are called Nymphs or Undines, those in the air Sylphs, those of the earth Pygmies or Gnomes, those of the fire Salamanders. Nymphs or Undines look much like human beings, the others differ more or less."

"It is particularly the Undines or Nymphs that unite with men. When an Undine marries a man, both she and her child become souls."

From the Kabbala we can draw many statements corroborating the testimony of Paracelsus. In fact all the most valuable teachings we possess, relative to Elementals, as far *as they are printed and given to the public*, are derived from the Kabbala. According to it all activity, all events, in History and in Nature, are in the hands of spirits, either Elementals or Elementary. We find them as ministering everywhere, from the Zodiac down to the smallest worm. We find them mentioned by name, those of the sphere of the Shechina as well as those presiding over the four elements.

In *Jalkut Chadash* it is stated: "There is not a thing in the world, not the least herb, over which is not set a spirit."

The Kabbalistic work *Berith Menucha* (by Abraham, a son of Isaac, a Jew from Granada), their names are given:

The spirit that presides over fire is named *Jehuel*, and under him range seven other spirits. Prince *Michael* is set over water, and under him rule seven other spirits. *Jechiel* rules over the wild animals and these rule under him. *Anpiel* rules over the birds and two princes rule beside him. *Hariel* controls the cattle and besides him three spirits. *Samniel* rules the creatures of earth and water and *Mesannahel* the worms. *Deliel* together with three princes command the fishes; *Ruchiel* and three others, the winds; *Gabriel*, the thunder; *Nariel*, the hailstorm; *Maktuniel*, the rocks and *Alpiel* the fruitful trees, while *Saroel*, the unfruitful. *Sandolfon* governs men.

These names are important, as you know, for they are the key to the respective powers of each of these spirits.

As stated in "Isis Unveiled," Eliphas Levi and other Kabbalists make no or very little distinction between Elementals and Elementary Spirits. This cannot be right by Levi to do. There are essential differences. The *Elementals never become men, nor were they ever men.* The Elementary spirits as defined by Levi resemble very much such spirits as those we are familiar with in ordinary spiritism. I shall in this paper only give them a passing notice and speak about the Elementals mainly.

From the definition already given, it is evident that the Elementals exist in a great variety of forms, some are mere forces of nature, pure abstract beings; others have some kind of body, at least, when we speak of gnomes, sylphs, undines, &c., we represent them in figures more or less human.

In the Kabbala and other Jewish secret books and traditions, the Elementals are represented as a middle race of beings, which, by a general name, the Jews called *Schedim* (the male Ruchin and the female Lilin). They are really the lowest and the dregs of the spiritual orders. They are divided into four classes: (1) Those of Fire; these cannot be seen with the eye; they mean to do good, and often help men. They understand the Thora and have communion with the angelic world. They are masters of many of nature's secrets.

It was these beings which Solomon employed, according to Mohammedan traditions, in erecting the temple. We are told,[1] that "he obliged the male genii to erect various public buildings, among others also, the temple. The female genii he obliged to cook, to bake, to wash, to weave, to spin, to carry water, and to perform other domestic labors. The stuffs they produced Solomon distributed among the poor."

Much curious information can be had from these Mohammedam traditions. Solomon, we are told, once asked an Elemental, who appeared to him in the form of a fish, as to how many there were of that kind, and received the following reply: "There are of my species alone, seventy thousand kinds, the least of which is so large that thou would appear in its body like a grain of sand in the wilderness."

We are further told, that Solomon, by means of a certain stone, "had dominion over the kingdom of spirits, which is much greater than that of man and beasts, and fills up the whole space between the earth and heaven. Part of these spirits believe in the only God, but others are unbelieving. Some adore the fire; others the sun; others, again, the different stars; and many of them even water. The first continually hover round the pious, to preserve them from evil and sin; but the latter seek in every possible manner to torment and to seduce them, which they do the more easily, since they render themselves invisible, or assume any form they please. Solomon desired to see the genii in their original form. An angel rushed like a column of fire through the air, and soon returned with a host of demons and genii, whose appalling appearance filled Solomon, spite of his dominion over them, with horror. He had no idea that there were such misshapen and frightful beings in the world. He saw human heads on the necks of horses, with asses' feet; the wings of eagles on the dromedary's back; and the horns of the gazelle on the head of the peacock. Astonished at this singular union, he prayed the angel to explain it to him: "This is the consequence," replied the angel, "of their wicked lives and their shameless intercourse with men, beasts and birds; for their desires know no bounds; and the more they multiply, the more they degenerate."

1 Dr. G. Weil: The Bible, the Koran, and the Talmud.

(2) The second group consists of those of Fire and Air ; they are lower in order than the former, those of Fire, but they are good and wise. They are also invisible. They inhabit, like the former, the upper regions.

(3) The third group consists of those of Fire, Air and Water, they are sometimes visible to our senses.

(4) The fourth class is also made of Fire, Air and Water, but have besides an element of Earth in their constitution. They may be fully seen by human eyes.

This class and those of the third are of a wicked disposition and deceive men, and are glad to do us harm. They have no moral sense at all. Some of them live in the waters, some in the mountains and deserts, and some in filthy places. Some of them are hideous to look upon, and are said to be met with even in open daylight.

The two first classes mentioned stand bodily next to men and are very dangerous. They possess extraordinary powers, standing, as they do, between the visible and the invisible worlds. They have some knowledge of the future and are particularly wise in regard to natural things. Some of these have in the time past been worshipped as gods and national deities. The Kabbala is quite emphatic in warnings against them, saying that they are untrustworthy because "their natural affinities are towards the lower realms of existence, rather than the higher."

All these elementals, whatever class they belong to are subject to dissolution. *Their lives are not centred on an eternal principle.* They die—and that is the end of them.

It is also worthy of notice that there is a close parallel between the teachings of the Kabbala on this point with that of the *Vishnu Purana* regarding the composition of the descending order of emanations. According to the Kabbala, as we have just heard, the Elementals of the first order were pure Fire, those of the next were Fire plus Air, those of the next Fire, Air, and Water, while those of the lowest order consisted of Fire, Air, Water plus Earth. Each of them as they live on a lower plane add a new element to their constitution. The same law is found in the groupings of the elements according to the Vishnu Purana. The purest one is Ether and has only one property, sound. The next is Air which to sound adds touch ; the next is Fire, which to sound and touch adds colour ; the next is Water, which to the three former adds a fourth, taste ; the last is *Earth*, which to all the former adds smell, thus possessing five properties.

The harmony in the teachings of these two authorities, resting as they do on so different a basis is an additional argument for the truths of their teachings on the main subject.

Thus far I have been speaking of *Elementals* in the commonly ac-

cepted sense. But, it appears to me that there is another order of beings which also may be called *Elementals*, though perhaps in another sense.

I mean the ten *Sephiroth*.

The Kabbala teaches that the *En-Soph* (the One without end, the Boundless) is present in the *Sephiroth* or "intelligences," by means of which creation is effected.

These Sephiroth, these "intelligences" or spheres, as they also have been called, these spiritual substances are emanations from the *En-Soph* in which they existed from all eternity. They are emanations, not creations. A creation implies diminution of strength, but an emanation does not, hence the ten Sephiroth form among themselves, and with the En-Soph, a strict unity. They are in fact only differing from the En-Soph in the same way as light differs from its source, the fire. They are boundless on one side of their being, but finite manifestations on the other. They are both infinite and finite.

It has been stated that the whole world is like a gigantic tree full of branches and leaves, the root of which is the spiritual world of the Sephiroth; or it is like an immense sea, which is constantly filled by a spring everlastingly gushing forth its streams. That which thus has been said about the world applies equally to the Sephiroth. They are like trees rooted in the En-Soph, but blossoming and bearing fruit in the world. They are open within but closed without. Though they partake of the divine nature, they are on the outer side the garments of the Most High. This *their outer side is their bodily form*, and it is with this *we* may come in contact.

It is almost blasphemy to call the outer side of the Sephiroth bodily—for body is to us something very low. Let us, therefore, beware of attaching anything low or mean to Body, when we speak of the Sephiroth. Let us bow down and revere, for we are in the presence of the Holy, even when we in thought rise to the bodily form of the Sephiroth.

The Sephiroth, through the divine power immanent in them, uphold the World. *They are the Elemental Forces of the World.* Through them flows all Power and all Mercy. Yea, the En-Soph is revealed through the Sephiroth, and becomes incarnate in them. It is stated in the Kabbala that the En-Soph, through various Sephiroth, became incarnate in Abraham as love, in Isaac as power, in Jacob as beauty, in Moses as firmness, in Aaron as splendor, in Joseph as foundation, etc.

The soul, notwithstanding its connection with the body, if it remain uncontaminated and pure, is able to ascend to the Kingdom of the Sephiroth and to "command them". But great mysteries surround the secrets connected with this power, and but few have they been who have been pious enough and strong enough to be admitted.

That the Sephiroth are powers, "Elementals," and not individual beings

is evident from their division into three groups, intelligence, animation and matter.

Each of the three groups is again subdivided, the first into (1) the Crown or the inscrutable Height, (2) the creative Wisdom, (3) the conceiving Intellect. The result of the combination of the latter two : the creative Wisdom and the conceiving Intellect, is in the Kabbala called knowledge (= Logos), which certainly shows these three Sephiroph to be spiritual substances, rather than individualities according to the common acceptation of the term. But it is not enough that we escape the mistakes which we would fall into if we regarded the Sephiroth as individualities, we must also beware of regarding them as mere *abstractions*, which the terms wisdom and intellect might lead us into. We shall never arrive at the truth, much less the power of associating with these celestials, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness.

The *first* group of the Sephiroth rests in so sublime an atmosphere and so near the Deity, that we can know nothing of their nature or activity.

The *second* group of the Sephiroth exercises its power over the moral world, and consists of (1) infinite Grace, (2) divine Justice, and (3) Beauty, which is the connecting link between Grace and Justice.

Here again we have to do neither with mere moral states nor with abstractions, but with embodiments of living and moving realities. Human eyes can, however, neither see them, nor can human hands touch them, for they are far removed from them, existing as they do on another plane of existence. Yet, he who *keeps his virtue*, and who knows the key to the chain of existences, can bring them out from their own realm and into his own and cause them to act.

The *third* group of the Sephiroth stands in relation to Matter in the same way as the other two stand to the Mind and the Heart, and may be called *Elementals par excellence.* They are called Firmness, Splendor, primary Foundation and Kingdom.—

I now wish to engage your attention by describing to you Leibnitz's Monads. His monads have all the characteristics of Elementals, at the same time, that they seem to be purely physical molecules. But this very duplicity is an argument for my theory, that Leibnitz's monad is a faithful definition of an Elemental. If it should be proved that they are not Elementals, and I doubt that that can be proved, they will at least serve as *illustrations* as to what an Elemental is.

Leibnitz[1] formulates his conception of substance in direct opposition

1. Leibnitz was born 1646 at Leipzig, and died 1716. According to Schwegler's Hist. of Phil. he was, next to Aristotle, the most highly gifted scholar that ever lived, and according to F. Papillon ("Nature and Life") modern students in various departments of science and philosophy have verified his ideas and endorsed them to a large extent.

to Spinozism. To Spinoza substance is dead and inactive, but to Leibnitz's penetrating powers of mind everything is living activity and active energy. In holding this view he comes infinitely nearer the Orient than any other thinker of his day or after him. His discovery that an *active energy forms the essence of substance* is a principle that places him in direct relationship to the seers of the East.

This fact, that the chief points of Leibnitz's philosophy are derived from this conception of an active energy forming the essence of substance, places it at once in our confidence.

From Leibnitz's *Monadology* I translate the following paragraphs :

§1. "The Monad is a *simple substance*, entering into those which are compound ; simple, that is to say, without parts."

§2. "Monads are the veritable Atoms of Nature, in one word, the elements of things."

When *Leibnitz* speaks of atoms it must not be understood that he is a materialist. He is far from it. Indeed, his system has been called a spiritualistic *atomistic*. Atoms and Elements to him are SUBSTANCE not *Matter*. They are centres of force or better "spiritual beings, whose very nature it is to act." These elementary particles are vital forces, not acting mechanically, but from an internal principle. They are incorporeal or spiritual units, inaccessible to all change from without, but only subject to internal movement. They are indestructible by any external force. Leibnitz's monads differ from atoms in the following particulars, which are very mportant for us to remember, otherwise we shall not be able to see the difference between Elementals and mere matter.

Atoms are not distinguished from each other, they are qualitatively alike, but one monad differs from every other monad, qualitatively ; and every one is a peculiar world to itself. Not so with the atoms ; they are absolutely alike quantitatively and qualitatively and possess no individuality of their own. Again, the atoms of materialistic philosophy can be considered as extended and divisible, while the monads are mere "metaphysical points" and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the Elementals of mystic philosophy, these monads are representative beings. Every monad reflects every other. Every monad is a living mirror of the universe, within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon it depends the work they can do for us : in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active* ; they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad—or elemental—is a looking-glass that can speak.

The monads may from one point of view be called *force*, from

another *matter*. To occult science *force* and *matter* are only two sides of the same substance.

Such a doctrine is of course much objected to by people of the modern age, who pretend to possess very fine analytical powers, and yet are unable to conceive of matter under any other conditions than those cognizable by our coarse senses.

Those who have *intellectual* difficulties in seeing that Brahm is everything and everything is Brahm must take this doctrine *on faith* for awhile. A little earnest practice will lead them to see that truth is not attained through reflection, but through immediate intuition.

If we should desire to look upon these monads as matter, I know of no better comparison than with that which has been called Matter in a *Fourth* state or condition, a condition as far removed from the state of gas as a gas is from a liquid.

If we should desire to look upon these monads as *force*, I know of no better comparison than with that which Faraday called "Radiant Matter" and which by Crooke's experiments has been shown to be so much like mere *force*, or matter completely divested of all the characteristics of bodies that its physical properties have been so modified that it has changed nature and appears under the *form* of force.

In §8 of the Monadology Leibnitz declares that "The Monads have *qualities*—otherwise they would not even be entities." The qualities attributed to them make them appear very much like living rational beings. I am disposed to look upon them as upon those little beings represented by Raphael, as heads resting upon a pair of wings: pure intelligence, or spirits who have not yet attained to bodily life. If they have not a *thinking* soul, they are at least forces that resemble life. Continuing, Leibnitz (§11) says: "We might give the name of *Perfection* (Entelechies) to all monads inasmuch as there is in them a certain Completeness or Perfection. There is a sufficiency which makes them the sources of their own internal actions, and, as it were, incorporeal automata." Says Leibnitz: (§19) "If we choose to give the name of soul to all that has perceptions and desires, in the general sense which I have just indicated, all simple substances or monads may be called souls."

You see these infinitesimal beings are regarded by the great philosopher very much like intelligent existences; and yet they are very far removed from our conceptions of soul-life and existence. They are like the Elementals of the Kabbala: they never become men.

Continuing his definitions, he says (§60): "The monads are limited, not in the object, but in the mode of their knowledge of the object." That is, the objective would have no power over them, but they themselves have only a limited knowledge of the objectivity, hence also a limited power.

But that does not preclude the possibility of their being the means of the greatest influence upon the objective world—in the hands, namely, of an intelligent human being or spirit. "They all", says Leibnitz, "tend (confusedly) to the infinite, to the whole; but they are limited and distinguished by the degrees of distinctness in their perception."

Now I quote (§62) a sentence that reëchoes the most beautiful philosophy of the Orient. Leibnitz has seen as distinctly as the old nature worshippers of the early Aryans, that "every monad represents the entire universe." This short sentence is the key to all mystical philosophy and to all magic; it is only second to such sentences as these: "God dwells in all things in His fullness," (Vemana verse), and "The world is the image of God," (Sufi philosophy).

It is a common mistake in the world to believe that God and his truth is only to be found in the Grand, in the Large, in the infinitely large.

In opposition to this, much of our mystical and esoteric philosophy points to the infinitely *Small*, declaring, that if we can become humble enough to descend to nature's workshop, we shall learn more from the "atoms in space" upon which God let fall a "beam of his glory," than from all the magnificent systems of the learned. Hear what Leibnitz himself says, though he is not a mystic. He ought to have been, for his insight was truly remarkable. He declares: (§66) "There is a world of creatures, of living things, of animals, of Perfection of souls, in the minutest portion of matter." (§67) "Every particle of matter may be conceived as a garden of plants, or as a pond full of fishes—all swarming with life!"

Keep this in mind, that I am not talking about *atoms of* MATTER, but of *atoms of substance*, real unities, the first principles in the composition of things. *Leibnitz* himself, besides calling these corpuscular units Monads, has also called them *Metaphysical points*, and *Scaliger* called them *seeds of eternity*, and a Persian poet has put it very clearly before us, that an atom is not a unit, by saying, "*Cleave an atom, and you will find in it a Sun.*" Here is the kernel of our subject, the substance of an atom in space is the storehouse of the immanent forces to which elementals, and elementary spirits to some extent, have access, and by means of which they work.

This view is fully corroborated by a representative of modern science, Sir John F. W. Herschel, who has approached very near to the teachings of occult science by declaring the presence of mind in atoms. In the *Fortnightly Review* of 1865, Sir John Herschel stated as follows: "All that has been predicated of Atoms, 'the dear little creatures,' as Hermione said, all their hates and loves, their attractions and repulsions, *according to the primary laws of their being*, only becomes intelligible when we assume the presence of MIND."

These various definitions of the Monads as given by Leibnitz, answer

in many important points exactly to what we find in occult teachings about the Elementals, and I can see no good reason why we should not look upon Leibnitz's Monadology as a work on Elementals.

We are really done with him as far as our subject is concerned, but before dismissing him to turn to other wisdom, permit me to quote a few more passages, though they do not bear directly upon the subjects of monads. He says (§ 83–86): "Among other differences which distinguish spirits from ordinary souls, there is also this: 'That souls in general are living mirrors, or images of the *universe of creatures*, but spirits are, furthermore, images of Divinity itself, or of the Author of Nature, capable of cognizing the system of the universe, and of imitating something of it by architectonic experiments, each spirit being, as it were, a little divinity in its own department.—Hence spirits are able to enter into a kind of fellowship with God.—All spirits constitute the City of God—that is to say, the most perfect state possible under the most perfect of monarchs.—The City of God, this truly universal monarchy, is a moral world within the natural; and it is the most exalted and the most divine among the works of God."

(*To be continued.*)

What is the "Theosophical Society"?

The subjoined extracts from the writings and public utterances of some of the leading members of the Theosophical Society will it is believed throw considerable light on the issues raised in Dr. Hartmann's article in the number for October entitled "What is the Theosophical Society"; not so much perhaps as testing the validity of his observations as expanding their scope, and throwing into relief the true character of the Theosophical Society. Anything done or said by anybody without exception, not in harmony with the spirit of these extracts is entirely without binding power on the Theosophical Society or any of its members.

UNIVERSAL BROTHERHOOD THE MAIN OBJECT OF THE THEOSOPHICAL SOCIETY.

In support of this assertion it may be noticed that in the April number of the Theosophist for the year 1880 in the extract of the rules of the Society as given in 1879, it is alternatively described as the Theosophical Society or Universal Brotherhood, and further stated that "The Theosophical Society is formed upon a basis of a Universal Brotherhood."

In March, 1880, in a speech by Ráo Báhádur Gopálráo Hurry Deshmuk, the Society is described in the following words: "This Society was

established in America four years ago (*i.e.* in 1875) and its object is to inquire into the philosophies of the East, to announce the brotherhood of man, and to create the bonds of fellowship among nations and sects of different denominations."

In the June number of the *Theosophist* for 1881, the name of the Society is again put forward as, "Universal Brotherhood" and its first object is stated to be—To form the nucleus of a Universal Brotherhood of Humanity.

The same sentiment is to be found enunciated by Mr. Sinnett in a speech made on the occasion of the seventh anniversary of the Society. He says: "But even this philosophical search for truth is hardly the primary object of the Society. That object is promoted by the philosophical search for truth, as I hope directly to show, that object itself is that pressed in the foremost watchword of the Society, Universal Brotherhood." (*Supplement Theosophist, January, 1883.*)

In the last edition of his lectures, published in 1885, Col. Olcott quotes a passage from Lange's "History of Materialism" p. 361, in which it is stated: —"That the new epoch will not conquer unless it be under the banner of a great idea which sweeps away egoism, and sets human perfection in human fellowship as a new aim in the place of reckless toil, which looks only to personal gain." Col. Olcott then proceeds: "It is to such an idea as this that the Theosophical Society seeks to give a formal if not already a quite practical expression," p. 30. Further on in the same book, p. 117, he states "Our Society might have added to the name 'Theosophical' that o: 'Philadelphian' as it was always meant to be a Society of Universal Brotherhood and for promoting brotherly love among all races."

In No. 8, Transactions of the London Lodge Theosophical Society, Mr. Mohini M. Chatterji, in a paper "On the Theosophical Society and its Work," after enumerating the three objects of the Society, makes the following observation:—"Of these three the first (*i.e.* Universal Brotherhood) is to be looked upon as the crown and end, the other two are merely accessories and means. Every member of the Theosophical Society must be inspired by that end, but may or may not be interested in the other two objects."

A letter from Dewan Bahadoor Ragoonath Row published in the *Theosophist* for March, 1884, and quoted in the same "Transaction," still further accentuates this position. He says:—"Theosophy, as understood by me, is made up of three elements, viz, universal brotherhood, knowledge of truths discovered by science generally known to the ordinary scientist, and knowledge of truths still in store for them. It may be described in another way, viz, 'universal religion and science reconciled.' To be a Theosophist he must acknowledge and practice universal brotherhood If he is not prepared to admit the principle, he cannot be a Theosophist. In addition to

this, he should be a student of truths generally known, of course to the extent of his capacity. He should, besides, be a searcher of truths hitherto unknown. If he be all these three, he is undoubtedly a Theosophist. It is, however, possible that one may not be capable of knowing scientific truths, extant or prospective, and yet may be able to recognize and practice universal brotherhood; he is still a Theosophist. No one who does not admit and practice universal brotherhood, though he be a scientist of the first degree, can ever be a Theosophist."

In the last published report (1886) of the Rules of the Theosophical Society it will also be seen that the first object of the Society is again stated as the promotion of a "Universal Brotherhood of Humanity."

It is evident from these extracts, dating from the first formation of the Society to the present year, that Universal Brotherhood has been the one and only constant object of the Theosophical Society. The other objects which have at different times been added to this can only be looked upon as additions forming no part of the basic nature of the original, admissible only on the principle of toleration but in no sense binding on the Society. Whatever may be the statement put forward by individuals, from the President to the youngest member of the Society, or by any groups of individuals, such statements ought to be considered as representing individual opinion only and as having no authoritative legislation over the members of the Society.

THE UNSECTARIAN CHARACTER OF THE SOCIETY.

This point which is the logical outcome of the former position, is likewise as clearly enunciated in Theosophical literature.

In October, 1879, in an article entitled "What are Theosophists," which has since been acknowledged by Madame Blavatsky, it is stated:

"With how much, then, of this nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Society agree? Our answer is:—with it all. But if asked what it believes in, the reply will be:—'*as a body*—Nothing.' The Society, as a body, has no creed, as creeds are but the shells around spiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographical exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which so long as the sign = of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with climatic and other exigencies of his native land, with the idiosyncracies of his people, or even with his

own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any of the foregoing schools or systems, that can be logically and experimentally demonstrated. Conversely it can take nothing on mere faith, no matter by whom the demand may be made. * *

"Born in the United States of America, the Society was constituted on the model of its Mother Land. The latter, omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a 'Republic of Conscience.'

"We have now, we think, made clear why our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. In this respect the Rules of the Society are very strict. It tries to act upon the wisdom of the old Buddhistic axiom: 'Honor thine own faith, and do not slander that of others;' echoed back in our present century, in the 'Declaration of Principles' of the Brahmo Samaj, which so nobly states that: 'no sect shall be vilified, ridiculed, or hated.'" * * * * *

"In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood."

In the supplement of the *Theosophist*, January, 1886, in the Preamble or Statement of Principles, first put forth in 1875 are these words: "Whatever may be the private opinions of its members, the Society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophical body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualification of applicants for membership, it knows neither race, sex, color, nor creed.

In the rules of the Theosophical Society, published in 1886, it is also stated "That the Society represents no particular religious creed, is entirely unsectarian, and includes professors of all faiths."

In the paper before alluded to No. 8, Transactions of the London

Lodge—Mr. Mohini M. Chatterji makes the following remark:—"All attempts to fasten the authority of the Society to any creed, philosophical or otherwise, which is not covered by these rules (viz, the printed objects of the Society) are void *ab initio*; not because of the merits of such creed or doctrine, or of their exponents, but simply for the reason that the Theosophical Society, by its constitution, is not capable of holding any creed or doctrine in its corporate character."

It is important that each individual member should clearly realize what the Theosophical Society is, what its fundamental principles and what is required of its members. It has been with the thought of giving further emphasis to the idea set forth by Dr. Hartmann in his concluding paragraph that these few extracts have been put together. A little attention to these statements will it is believed show the true character and purpose of the Theosophical Society and aid people to discern what is and what is *not* consistent with that character and purpose. F. A.

ROTATION—INDIVIDUAL EVOLUTION.

[BY THE AUTHOR OF "LINES FROM LOWER LEVELS."]

The paper on "The Higher Life,"[1] and the remarks which it has called forth, have led me to further reflections upon the subject. That subject is in fact, Individual Evolution, and the warning expressed by Murdhna Joti, in that article about "impetuously rushing into the circle of ascetics," opens up an important phase of the topic most vital to humanity. For this sentence is not a mere advisory caution; it points out the only available procedure, the one course conducive to successful evolution, or final perfection. This course may be briefly summed up in one word,—Rotation. Upon examination we shall find this fact proved by the laws governing Universal Brotherhood.

To begin with, when we take into consideration the personalities of the real Founders of the Theosophical Society, we find ourselves safely concluding that the institution of this principle of Brotherhood as the basis of that Society, did not occur from any arbitrary selection, nor yet from ethical or even humanitarian considerations merely. We may say that it was not chosen; it presented itself as a central fact, one which correlates with all things, and is itself one of the aspects of the Great, the Mysterious Law. It must be moreover that level of the Law most nearly related to the human being, and by which alone he can raise himself from this "Slough of Despond" called matter. Upon no lesser precedent than

1 See July and August PATH.

this would the Masters, those supreme exponents of the Law, proceed. The outcome and teaching of that Law is Unity; the power of Unity is its exoteric expression. (Its hidden expression, Great Spirits alone can declare.) This power is conferred by the economic tendency of Nature, which uniformly moves along the line of least resistance and of larger currents of energy, which draw in turn all minor streams of being into their resistless tide. In order to bring home to all mankind the primary fact that only as a united body, only by living in and working with and for all, can unbroken advance to the Perfect Goal be achieved, this unitarian necessity had to be conveyed by a term which would appeal to the untrained, as well as to the cultured mind. No man or woman so grossly ignorant but can sense the advantages of "Universal Brotherhood," while the more profound the thinker, the more he warms to the sublime comprehensiveness of this idea.

Many readers will doubtless recall an italicised sentence in the "Diary of a Hindu," also published in THE PATH. It ran as follows:—"*No Yogee will do a thing unless he sees the desire in another Yogee's mind.* These were the words of a teacher, and those who may require it have here an authoritative recognition of the need of humanitarian unity. For man's strength lies in his perfect equilibrium, and by man I now mean the whole, triune man. That this fact is also true on the physical plane alone, is evidenced by medical testimony to the effect that while perfect health is perfect balance, the more complete this balance, the more readily is it disturbed. Thus trained athletes are compelled to take dietetic and other precautions, which men of minor strength disregard with apparent impunity. I say "apparent," because the result is of course visible in their inferior physical powers. Only when the triune man has attained equilibrium is he a moral force; then alone is he in complete harmony. Harmony with what? With the Law that works for perfection or reunion, faith in which and accordance with which, is the sum of the highest consciousness of the human being. Now remember that there is at all times a body, (be it numerically large or small,) of individuals cognizing and waiting upon this Law. They perceive its tendency, they only act with and through it, and the cumulative energy of this compact body, plus certain impersonal forces, is in itself a tremendous power, so vast in fact, that plus the energizing spirit again, it may be said to form the exoteric expression of the Law itself. Imagine some one member of this body attempting to act from his separate impulse, and not from the general instinct. By disengaging his unit of force from the sum total, he at once neutralizes its effect and limits its expansive ratio; hence it is that action from self, however disinterested, is enfeebling in its tendency. This man may join himself to the powers of evil and act in opposition to the Law: he has then the accruing benefit of that energetic total, but this must fail in the long run,

because it is minus the creative spirit, which works for eventual harmony. So true is it that a given cause produces similar results on all the planes alike, that in the spiritual as in the physical world, there must be united action to produce large results. The inutility of weak, single effort was acknowledged by St. Paul when he said—"Because thou art neither cold nor hot I will spew thee out of my mouth." Unless the Yogee therefore, perceives an idea in other related minds, as the reflection of the Universal mind, he does not act. When the individual mind has freed itself from all desire for personal action and resting in the Universal Mind, acts passively with it alone, saying: "I rise with thy rising, with thee subside,"—then the individual has attained Nirvana. So that our present unit of power depends upon our greater or lesser assimilation with the highest aggregate of mind, and its continuance, upon our adherence to that manifested body of the Universal Mind which works for Good, with faith into the Perfect Law. This body in turn depends upon the individual efforts of its members, for the continuous elevation and expansion of its highest Ideal. Being thus interdependent, I think we may easily recognize that Universal Brotherhood is the starting point towards final success, and that its complete realization is the goal itself. Each may attain Omniscience, but only as one of a body, not as a separate part. "You shall enter the light, but you shall never touch the flame."[1] So we may be part of the universal spirit, yet never that spirit itself.

This Brotherhood then, in its harmonious equilibrium, implies subservience to the Law of Evolution. The course marked out by this Law is one of gradual progression through a series of interlinked processes, not one of which can be intermitted or dropped, any more than we can omit a link from a chain without break of continuity, which would in this case imply a break of individuality, either as applied to a member or to the whole body. We find this course substantiated by Nature, who is our great initiator. Murdhna Joti's phrase about not rushing "into the circle of ascetics," refers to the rotation prevalent in Nature, and may be used in a large general sense, and not merely applied to any especial circle, such as the Hindu, Mahomedan, Christian or other group of ascetics. He refers to the disadvantages consequent upon any violation of this rotatory course; these apply quite as much to the farmer who fails to rotate his crops, as to any thing or person rushing into any plane, before being in all respects fitted to go there. Each plane in itself constitutes a "circle of ascetics," and must be entered in the proper manner. In every department of Life we meet with an acceptance of this fact. No man is admitted to the privileges of naturalization until he has resided in a country, and has had time to accustom himself to its manners and laws. It is ever held necessary to serve a certain appren-

1 *Light on the Path.*

ticeship before entering any profession or trade. The social usages even make "circles of ascetics" in this sense. A boor, a ploughman, or even unsuitably attired persons, are not desired or admitted in a parlor full of people in splendid array, and a natural instinct makes them shrink from entering there. When exceptions occur, there is an under-current of discord perceptible: all are alike ill at ease. So in Nature, minerals, plants and animals are limited to their proper sphere. Birds cannot swim nor fishes fly. I would say, as birds or as fish *per se* they cannot do so, nor can the boor, as a boor, be at ease with elevated minds. But advancement is the common lot of all, provided it be made step by step in the natural series of succession.

What then is this process in practical Life? It is, firstly, the identification of yourself with the highest consciousness accessible on your present plane, the engrafting upon your entire life of the best ideal attainable, so that you may act upon it in every thought and word. If you can do no more, select in your own mind the most unselfish and pure-hearted person in your horizon, and study the workings of such gracious aspirations and deeds. Noble ideals will soon spring up within you, and by this lodestone similar minds will swiftly be attracted, until you shall collectively form a nucleus of persons identical in aim and influence. If one receives a ray of Truth, he will speedily reflect it to all, and thus our attainment is largely regulated by that of our compeers. Largely, but not entirely. There are exceptional souls who progress with amazing velocity, far outstripping the comrades of their starting-level. But even these hearts of power reach up to the more perfect spirits above them, and to feel this attraction they must have prepared themselves for it, in the uniform, if rapid, rotation of previous existences. Each must trace out the prescribed circuit, but he may travel fast or slow. Let him not rashly conceive himself to be endowed with unusual spiritual momentum: time is better spent in caution than in failure.

Murdhna Joti gives valid warning not to rush in until all is ready. The circle is prepared, but you may not be so. Again, your fitness may be assured and the circle for the moment closed. The course of physical nature will exemplify my meaning. The blood leaves the heart by the arteries and goes on to the capillary interchange with the venous system, even as man descends from Spirit into matter, and at the point of choice, turns, and reascends towards Spirit. The veins take up the function of returning the blood to the heart; in these are valves; they receive, hold and transmit the impulse from the central heart. All the blood between any two valves has to stay there until the next impulse comes from the heart; when this arrives, it passes on. The valves close behind each quantum of blood thus ejected through: it is not possible for the blood to recede; retrogression is impeded by the closed valve. Nor can it remain; progress is imperative when the

next impulse drives it forward, and so it goes on to the heart. In the same manner each person should stay in his appropriate place, not only until he is ready, but also until the great Heart of all is ready to give the next impulse. Then he will inevitably go on to the next place.

Masters have said that for "chelas and adepts alike there is an abyss behind each step; a door closed. To stop or to go back is impossible." That which is true for the Adept is true for the humblest disciple, each in his own manner and degree. It behooves us then to concentrate our attention upon the natural and fitting method of progression, and to assist those about us in maintaining a high average of ideality, that the entire body may progress evenly, steadily, and that nowhere may ignorance or undue haste clot or clog the way. In the end, the reward of patience is holy. In every effort you make to lighten the mind of another and open it to Truth, you help yourself. "Those pearls you find for another and give to him, you really retain for yourself in the act of benevolence. Never lose, then, that attitude of mind. Never, never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there *waiting for you!* Then you come, and opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves."[1]

The consent of the Spirit has hallowed those thoughts. Another Messenger of Truth once said:—"The first shall be last and the last first; contain yourselves, therefore, in Peace."

JASPER NIEMAND, F. T. S.

THOUGHTS IN SOLITUDE.

I.

Within the symbols and doctrines of the Christian Church may indeed lie hidden all the truths of the Occult Philosophy, and another and abler pen has already traced the correspondences, but it is necessary to realize differences as well as likenesses, and while Christianity, as a definite system, has embodied for the world many noble ideas, it seems to the writer to have been able to display only one fact of the divine jewel of Truth—to have been able to trace only a short line of the celestial circle of Wisdom.

Putting aside all such unphilosophical dogmas, as a personal anthropomorphic God—atonement by the vicarious sacrifice of another—eternal

1 Letter from a friend.

damnation and such like, which may be regarded as the outworks of the Creed, and which indeed many of its own professors deny or minimize, and coming to the essential kernel of the system—the inner stronghold of the faith—that which would be regarded as such by all its truest sons throughout these nearly nineteen centuries of its existence, it would yet seem to be but a one-sided statement—a partial view—compared with the all-embracing Catholicity of the Occult Wisdom.

Unfortunately the outworks and excrescences above referred to, have, during these many centuries, so warped the thoughts and feelings of the populations professing this religion that it is no longer the pure and exalted doctrine as preached by its founder, but something very different. There are, no doubt, here and there good and noble souls, who practice the higher virtues of Christianity, but they are in such a minority that they are quite unable to affect the popular standard.

When one begins to analyse the stupendous outgrowth called Western Civilization, of which steam and electricity, in their practical uses, may be regarded as the types, and to ask how and by what means this vast fabric has arisen, we are informed by those who are able to see below the mere surface of things that the setting of men's minds in a certain direction must have been the factor, and it is only logical that if a man's highest religious duty is put before him as the saving of his own soul from perdition, a tendency of mind which may be characterized as the supremely selfish must naturally be set in motion. When the converging lines of heredity through many generations have so strengthened this tendency that it has become a potent factor, the development "*in excelsis*" of the purely intellectual faculties as dissociated from the moral will be seen to be the inevitable result, and from this has naturally evolved the Western Civilization which is spoken of with so much pride. But are not nations like trees to be known by their fruits? "Do men gather grapes of thorns, or figs of thistles?"

What sins are dwelt on with more emphatic reprobation throughout the whole teachings of Christ than those of hypocrisy and cupidity? And where is hypocrisy deeper than within the Christian fold? So deep indeed, that it has become an integral part of the nature, and is no more recognized as a vice than it was by the Pharisees of old. And where is the worship of mammon more rampant than throughout the length and breadth of Christendom? The preachers of the Churches may utter faint-hearted protests, but the nations nevertheless remain prostrate before their idol, and as steam and electricity extend their sway, and new countries are laid open to modern progress, the more primitive races, to avoid extinction, join in the mad competition for wealth. But whether conspicuously shown in the acts of States lustful to conquer fresh territory, or hidden in the individual charac-

ter, where it displays itself in the haste to grow rich by fair means or foul, it remains none the less a gnawing canker at the heart of Christendom.

What a gulf there lies between the practice of modern Europe and the divine teachings of the Master.

"Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

And again: "Ye cannot serve God and Mammon."

There is probably no teaching more thoroughly altruistic in its character, and which, if it could be literally applied, would exercise so direct and beneficial an influence on the human race as the teaching of Christ, but to the impartial student there seems to be none, the spirit of whose revelation has been more perverted and degraded by his followers of all denominations, and following the spiritual law whose complement on the physical plane may be recognized in the axiom that action and reaction are equal, the moral light to which Christ's teachings soared is the measure which decides the depth to which such teaching, when perverted, must inevitably fall, and Christendom may veritably be said to have become Anti-Christian.[1] All the religions of the world have more or less lost the divine afflatus by which they were originally vivified, but it has been reserved for Christianity to mould the life of the nations from the very blackness of the shadows cast by the "Light of the World."

When we ask to what goal or catastrophe this Western Civilization is hurrying, it is still more necessary to have the eyes of those who are able to read the signs of the times. The following is an extract from a letter to which many of the above ideas may be traced which was signed "a Turkish Effendi" (in the absence of any right to suggest the real and more authoritative name), and was published by his correspondent in Blackwood's Edinburgh Magazine of January, 1880:

"The persistent violation for centuries of the great altruistic laws propounded and enjoined by the great founder of the Christian religion, must inevitably produce a corresponding catastrophe; and the day is not far distant when modern civilization will find, that in its great scientific discoveries and inventions, devised for the purpose of ministering to its own extravagant necessities, it has forged the weapons by which it will itself be destroyed. No better evidence of the truth of this can be found than in the fact that Anti-Christendom alone is menaced with the danger of a great class revolution; already in every so-called Christian country we hear the mutterings of the coming storm, when labor and capital will find themselves arrayed against each other—when rich and poor will meet in deadly antagonism, and the spoilers and the spoiled solve, by means of the most recently invented artillery, the economic problems of modern 'progress.' It is surely a remarkable fact that this struggle between rich and poor is specially reserved for those

1 It is an old declaration of the esoteric doctrine that "the counterfeit religion will last as long as the true one."—[ED.]

whose religion inculcates upon them as the highest law - the love of their neighbor- and most strongly denounces the love of money. No country which does not bear the name of Christian is thus threatened."

But to return from this long digression, take Christianity, I say, in its loftiest ideal, as taught and practiced by its founder—and it certainly is a very lofty one—altruism in its most sublimated form—self-sacrifice incarnate upon Earth—giving of its life-blood to raise the sons of men, and drawing all to Him by the sheer force of divine love, until the believer's heart is set on flame, and nothing seems worthy in his eyes short of absolute union with this divine personality who is at once his Saviour, his brother and his God.

Yet were you to analyse the thoughts and feelings of the most ecstatic saint, would they display more than an ardent soul, a devout mind and a holy life?

Those of the Dualist Philosophy might indeed argue that such an one had his feet well planted on the narrow way—but the students of the wider Philosophy of Nature know well that everything on Earth—religion included—is under the governance of natural law. The attainment of perfection is not to be achieved by sentiment alone—*it is a scientific process*, and knowledge is the supreme enlightener.

The devotion of Bhakti is indeed a necessary prelude to progress in the religious life, under the guidance of whichever special cult the neophyte may aspire, but it is as it were the outer court of the Temple, and the Holy of Holies cannot be reached by any save those who have attained knowledge.

Without some previous study of occult writings, this word knowledge will entirely fail to carry home the idea which it is intended to express, and let alone the liability to misinterpretation from this cause, how can anyone pretend to describe it who has himself none of this knowledge, who has not yet trodden one step of the path that leads there, and who can only strain with vague imagination towards the sublime conception of the inmost workings of Nature through her manifold diversity laid bare before the intuitive vision? However, although it is an act of temerity on the writer's part, these few words may convey some idea to those who are no further on the path than himself.

When the lower states of consciousness have been so welded in the fire of supreme emotion that duty, though involving the most appalling sacrifice, is no longer a thing to strive after with pain and struggle, but is a natural outcome of the life---the absolute expression of unity with nature—when the higher faculties, emotional, ethical and intellectual, whose respective functions may be said to be the perceiving of the Beautiful, the Good, and the True, have been so merged in one that the Buddhi or divine spark

which hitherto flickered, becomes a bright, steady, luminous flame—when the "Explosion," as St. Martin called it, has taken place, "by which our natural will is forever dispersed and annihilated by contact with the divine," —then and then only is one fit to begin to tread the path of knowledge.

That it leads altogether beyond human experience, and entirely transcends what we can conceive is but too apparent.

The 15th and 16th Rules in the second part of "*Light on the Path*" may help towards a vague apprehension of what this knowledge means.

15th. Inquire of the earth, the air and the water of the secrets they hold for you. The development of your inner senses will enable you to do this.

16th. Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

And the final secret of all may be said to be wrapped up in the mystery of "self." When the knowledge of the individualization of Being is reached, man has learned all that this world can teach him, and in the words "Know thyself" lie folded the ultimate possibilities of Humanity. Knowledge is indeed the supreme enlightener.

> "There is no purifier like thereto
> In all this world, and he who seeketh it
> Shall find it—being grown perfect – in himself."

Whether any intelligible idea as to the knowledge itself can be evolved from what is here written—it will at least be apparent that a goodness so exalted as to be scarcely imaginable as a human attribute is required as the necessary qualification for the commencement of the search.

Well did Shelley write in his Prometheus :

> "The good want power but to weep barren tears
> The powerful goodness want—worse need for them.
> The wise want love ; and those who love want wisdom.
> And all best things are thus confused to ill.
> Many are strong and rich, and would be just
> But live among their suffering fellow-men
> As if none felt : they know not what to do."

and the current Theologies of the world have not been able to remove the reproach. In the case of Christianity the failure may, to a great extent, be owing to its sentimentality and its failure to realize that to be supremely good it is necessary to be wise—though wise with a higher wisdom than that referred to in the above lines.

But Christianity's greatest fall has probably been its disregard of the facts of Reincarnation. Whatever interpretation may be put on the great

Master's utterance on this subject, and however the early church may have regarded it, it is notorious that Christianity, as interpreted by its mediæval and modern professors alike, has entirely ignored the evolution of the soul progressing through innumerable earthly existences, and has instead adopted the illogical and unphilosophic dogma of a human soul born into the world from nothingness and meriting by its 70 or 80 years of earth-life an Eternity of bliss or an Eternity of misery.

But one does not expect of the child the reason-guided actions of mature manhood—its teachings must be given in the form of dogma, to which it must yield implicit obedience. Nor do we expect the infant school to provide the same training that the University does for the cultured intellect. Similarly the various Religions of the world have been the infant schools for growing Humanity until the complete stature of manhood should be reached.

It has been remarked by some Christians who are much enamored of the self-devoted love exhibited by the Founder of their faith, and the strong feeling of personal love and attachment thereby called forth from them, that Theosophy is cold because it does not dwell exclusively on that side of the nature, but while each separate Religion that has existed in the world may be regarded as the analysis of one special characteristic of the mind, the occult philosophy gathers into one synthetical whole all its varied characteristics. The different religions accentuating as they do different truths may be regarded at the same time—according as one looks at them from the scientific or religious stand-point—and both views are equally tenable and mutually comprehensive—as natural evolutions of the peoples among whom they arose, and as revelations from the unseen universe of partial truths which have to be received and assimilated before mankind can be fitted to comprehend the Supreme Truth in its abstract purity.

It will be seen from the foregoing that what we call Theosophy is the supreme expression of all Religion, as it is the final synthesis of all Science—for it is faith merged in Knowledge.

When one looks abroad on the world and sees how few even among the Religious, the Cultured and the Intellectual are able to grasp the Truth by intuitive vision—while the masses of mankind are sunk in degradation and semi-barbarity, the mind is lost in the vistas of the future, during which the present Religions or those which may have taken their place will have to continue their work of teaching.

Education is slow and Evolution is tardy, and the whole circle of wisdom is slow to trace; but the march of Nature has been as it was bound to be—for the best—and the line of Pope

"One truth is clear, whatever is is right."

seems more and more to be borne in upon the mind as an Eternal verity.

Destiny has guided us till now, and has made us what we are, but we who now realize the omnipotence of the divinely guided *Will*, have become potentially the makers—let us take it in our hands and shape our own career, for the sooner we rise to the heights of our Being, the sooner shall we be able to stretch down helping hands to the suffering Humanity of To-day.

PILGRIM.

TEA TABLE TALK.

THE TENDENCY OF THE PRESENT CIVILIZATION.—AN ANCIENT HINDU STORY.

Pretty much every subject comes up for discussion at our afternoon tea-table. Hence I was not surprised lately, walking in upon our five-o'clock callers, to find an argument on crime going the rounds with the bread and butter.

"What is the worst thing you have seen in the papers lately?" This question imparted the flavor of caviare to the mild refreshment of the ladies. The Club Bachelor held a certain divorce case to be———; the mother drowned the rest in the peremptory rattle of her tea-cups and instanced cruelty to the child slave of an Italian padrone. Sue let off a pyrotechinic series of wrath-compelling wrongs to animals, whom she considers "miles above horrid humans." The widow pilloried that brutal subject of recent press dispatches "who murdered his fifth wife at her tea-table. Fancy! What an invasion of the Sanctuary." Pretty Polly was also heard battling *vi et armis* with the Medical Student over a breach of promise case, and all were moderately heated over these comparative claims to condemnation when the professor entered. Tumultuously appealed to, he replied in his serious way that if he must discriminate between evils, he should give precedence to the matter of the Chicago Anarchists. First, because of the blood-shed and riot; second, because of recent manifestations of incipient public sympathy with the criminals. "For," said he, "considering the infectious nature of the evil, a crime which strikes at principles as well as at humanity is a thousand-fold crime."

A murmur of approbation showed that as usual, he had conveyed the ultimate sense of the tea-table,—minus a paltry minority. For the widow fixing her eyes on me where I had edged between Polly and the Student, remarked that Mr. Julius looked "as if he sympathised with incitors of riots rather than with their victims."

The prompt horror visible on Polly's face nettled me into this reply. "Madam, your discrimination merits my homage, I am not totally devoid

of all sympathy with the incitors of riots, (gutturals of dismay from every throat,) "for those incitors," here I bowed in a semi circle, "are yourselves."

The silent indignation of my peers was brought presently home to my recreant soul by the mother's gentle—"Really, Mr. Julius, you will excuse me if I regret what you have just said."

"Excuse *me*, you who are Charity itself, and read my clumsy speech in the light of a declaration made by a Hindu theosophist—Mr. Mohini: "Whence springs the great diversity of conditions, the contemplation of of which breeds Socialism? Is it not the direct outgrowth of the passion of acquisitiveness? The more a Western man gets, the more he wants, and while your world holds to this principle you can never be free from the danger and fear of socialism. The Brotherhood of Man which Jesus Christ believed in has become unthinkable to you, with your millionaires at one end of the scale and your tramps at the other."[1]

"Do I understand you to conclude that Society, being responsible for crime, should permit criminals to go unpunished?"

"By no means, Professor, but if you will excuse another quotation,—'Give moral restraint to moral maladies, and not impious chastisements. Do not travel in a bloody circle in punishing murder by murder, for so you sanction assassination in one sense and you perpetuate a war of cannibals.' * * Remember the condemned man who said: 'In assassinating I risked my head. You gain; I pay; we are quits.' And in his heart he added: 'we are equals.'"

"Who said that?" queried the widow.

"Eliphas Levi, at your service."

"Thanks. I've no use for *French morals!*" Under cover of this dart she retired. What I love most in woman is her way of retreating from the field of defeat with all the honors of war!

"Seems to me," said Sue, emerging from a monopoly of tea bun, "that things are just perfectly awful anyhow."

"My Dear! What can you know about it?" remonstrated the mother. Sue silently pointed a sticky and accusing finger towards those philanthropic journals which cheerfully fulfil their mission of household enlightment *ad nauseam*.

"Things are as they always were," said the Professor smoothing his philosophic beard.

The old Lady ruffled up in her shady corner. "By no means. When I was young—"

The mother looked deprecatingly at me. "Mr. Julius, have you never wondered why Life should be so dark? And yet there was once a Golden Age!"

1 See *N. Y. Tribune*, Nov. 28, 1886.

"The occultists say that every age has its own characteristics. This is Kali Yuga, the dark age. In the Satwa Yuga, cycle of causes or truth, the highest of the three conditions or states, known as Satwa Guna, prevailed.[1] Consequently in that age, men lived longer, happier and more spiritual lives. In Treta, the second age, prevailed Raja Guna the second condition, and the life period and happiness of men deceased. In the Dwarapa, (third age) there was less of Raja Guna. In the present Kali Yuga, there is more of Tamo Guna, and this is the worst of the cycles.

"The characteristics of these grand cycles and the different minor cycles are elaborately described in the sacred literature of the Hindus. If it would not weary you I could tell a story which gives some idea of the nature of cyclic influence and how coming events cast their shadows before."

Popular opinion, led by Sue, clamored for the story.

"This story is taken from a secret sanscrit book, called the Diary of the Pandavas. It gives a diurnal account of the 18 years forest life of five exiled princely brothers immediately previous to our dark age. This book contains 18 x 360 stories describing the cumulative tendency of sin, and it is said was used in the last yugas as the first book of morals for boys ;[2] every story has its moral; the series reveals the genealogy of evil, or of the descent of spirit into matter.

The volume is secretly preserved for the training of occultists, and the entire order in which the stories are arranged is only revealed during initiations. An initiate who has passed three initiations and is preparing for the fourth, is only shown that series treating of such especial elements of his evil nature as he is then preparing to convert into higher energies. In this story, the five brothers are ideal kings. The eldest is regarded as an embodiment of Dharma, (the Law itself,) an incarnation of the God of Justice, yet so strong was the influence of the coming dark cycle, that one Adharma, (transgression of law, injustice) occurred daily within the palace. Late one evening the Maharaja, (elder brother) had retired and was chatting with his wife. The four younger brothers were as usual respectively guarding the four palace gates. Bhima, (the terrible) *wisest* of the younger brothers was invariably at the chief gate during the first three hours. To him comes a poor injured Brahmin who asks to see the Maharaja immediately and knocks the "Bell of Complaint." The Maharaja sends a servant to say that he is in bed and will hear the complaint next morning. The Brahmin saw that the shadow of Kali Yuga had come and smiling, turned away.[3] But Bhima

1 See *Bag.-Gita*, Ch. 14.

2 The numbers used here are significant. In *Bagavad-Gita* are 18 chapters, and Krishna as there revealed has a special meaning under the No. 18. The five Pandavas are the same as those who are concerned in the *Gita* story. If the product of 18 x 360 be added, the sum is 18. The correspondences in all the Hindu stories will repay study.—[Ed.]

3 This injured Brahmin was a sage who assuming that disguise desired to make a test.—[Ed.

would not let him go without knowing whether justice had been done him. The Brahmin refused to reply; he would not sit in judgment nor reveal the king's faults. Bhima knew from the petitioner's silence that no attention had been paid to his case, and ordered that a trumpet be sounded and a proclamation be thus issued: "Strange that our just brother the Monarch has relied upon to-morrow and sacrificed duty to pleasure." The king heard the cry of the trumpeter and coming hastily on foot, he overtook the Brahmin, fell at his feet, heard and redressed his complaint, then walked sullenly back. Kali's influence was thus doubly seen. First in the Monarch's conduct and secondly, in that the younger brother should presume to jndge and to teach the elder. If even in the palace of the five most law abiding persons, Kali played so powerful a part, we may imagine her influence in other circles of life, amongst the ignorant, or amongst us later mortals now when her momentum has full swing."

There was a brief silence. Then a shooting fire ray revealed a divine gem in the Mother's eye and her soft voice said lowly; "After all, it seems that we *are* our brother's keeper." And no one gainsayed her.

JULIUS.

NOTE.—Any one desirous of having queries answered, or of relating authentic dreams, experiences, etc., is invited to communicate with "Julius, Care THE PATH, P. O. Box 2659." No attention will be paid to anonymous letters.

THEOSOPHICAL WORK IN AMERICA.

BOSTON.—The Boston T. S. meets every Friday evening. Mr. Mohini M. Chatterji is stopping quietly with friends in Boston. He is not here on a public mission, feeling that a different instrument is needed for arousing general interest in Theosophy. He is always glad to see Theosophists, however, and has set apart Monday, Wednesday and Friday afternoons to receive them and other earnest inquirers. He has a small class in the *Bhagavat-Gita* Tuesdays and Thursdays. Interest in occult subjects is largely increasing this winter. Some experiments by Mr. W. I. Bishop in "Thought Transference" have done their share in directing public interest that way. It is amusing to observe the crude theories to account for the phenomenon put forward by some of the members of the American Society for Psychical Research, which seems to have been organized for the special purpose of not finding out anything. One of the members, Rev. Minot J. Savage, however, comes out with the declaration that three things are proven beyond doubt; Thought Transference, Hypnotism, and Clairvoyance. There are

rumors of a notable book by a strictly anonymous author, and of special interest to Theosophists, soon to be issued by a Boston publisher.

On Tuesday evening, December 21, by invitation of a well known theosophist, the Boston and Malden Societies held a largely attended joint meeting, to listen to Mr. Mohini Chatterji, who spoke on various phases of Theosophy, and with his spiritual insight, eloquence and learning, afforded questioners much light in the course of the discussion that followed.

In the field of psychical research much interest has been aroused by an able article by Mr. Charles Howard Montague, city editor of THE GLOBE, describing the results and nature of experiments by which, after a few days' trial, he was enabled to accomplish all that was done by Mr. W. I. Bishop, in his so-called feats of mind-reading. Mr. Montague says that it is not "muscle-reading," but "impulse reading," or close attention to unconscious impulses given by the subject. As it is absurd to seek a psychical explanation for what proves to be physical phenomena, it is well for the public to know the truth and not be deluded by the claims of Mr. Bishop and other public performers. Mr. Montague does not pretend to account, by his solutions, for the well-known cases of genuine thought transference.

MALDEN.—A largely attended open meeting of the Malden Branch, T. S., held Monday evening, December 6, was addressed by Mohini M. Chatterji on the Theosophical Aspects of the Christian Religion, based on a study of the New Testament. The broad and tolerant attitude of the speaker made a deep impression. At one of the recent previous meetings a record of some religious conversations held by the three Zuñi Indians who have been spending the summer on the neighboring coast with Mr. Frank Hamilton Cushing, the Ethnologist, was read and discussed, with one of their beautiful folk-tales, both showing deep veins of pure Theosophy.

NEW YORK. —The Aryan Theosophical Society continues to hold bi-monthly meetings, which have been well attended. In November, Brother Mohini M. Chatterji and Col. Aymé addressed meetings. Col. Aymé gave an address on Theosophy and Mathematics, with illustrations on the blackboard. On the first meeting in December, Bro. C. H. A. Bjerregaard read a paper upon the Elementals, which was of great value and interest; the first part of it is printed in this number and will be finished in February.

CALIFORNIA.—The work here is being carried on by the Branches in Los Angeles and Oakland, and some new members are reported.

THE AMERICAN THEOSOPHICAL COUNCIL.—In October, a Convention was held at Cincinnati, O., at which all the active Branches were represented. The American section of the General Theosophical Council was then formed, to take the place of the Board of Control, which went out of existence. Dr.

Buck acted as Chairman, and a General Secretary who is to act as the means of communication between Branches and Headquarters was elected. The choice fell upon Mr. William Q. Judge, of New York, to whom hereafter all application and official communications should be sent. Since this convention, new applications have been coming in and the work shows no signs of abatement.

It is expected that another meeting of the Council will be held very soon for the purpose of carrying out some proposals for slight changes in the management of formal matters. The Council assumes no control of Branches who are left perfectly free so long as they act within the general rules of the Society.

CHICAGO.—At the annual election of this Branch, held December 4th, 1886, the following officers were elected: President, Stanley B. Sexton; Vice-President, Annie G. Ordway; Recording Secretary, Ursula N. Gestefeld; Corresponding Secretary, M. L. Brainard; Treasurer and Librarian, Mrs. A. V. Wakeman. Address all official correspondence to the Corresponding Secretary, 376 W. Adams St.

REVIEWS AND NOTES.

THE THEOSOPHIST.—The leading article in *The Theosophist* for November is again by Madame Blavatsky—a notable contribution on animated images, in the course of which it is shown that some of the circumstances in that amusing travesty of Occultism, Anstey's "Fallen Idol," are based on true occult principles. By the way, every Theosophist should read Mr. Sinnett's "*Incidents in the Life of Madame Blavatsky*," for thereby a clearer conception of the character of that illustrious and heroic woman will be gained, with a better understanding of her nature and mission. Col. Olcott's second and concluding article on "The Seeress of Prevorst," is a careful and scholarly piece of work, throwing some light from Eastern sources on that remarkable case of occult development in an obscure German village. Dr. Hartman has a paper on "Occultism in Germany," in which he gives an important hint concerning one of the methods of practically developing one's higher nature. Srinivas Rao's new story opens interestingly. The Eliphas Levy series continue, and a second article on Hypnotic Experiments is given. Several other interesting contributions must remain unnoticed. It is a valuable number. *The Theosophist* deserves to increase its circulation with the increasing interest in Theosophy.

NOTES AND QUERIES.—Brother Gould continues this useful and interesting publication. We are indebted to him for November and December numbers. Many of the replies are by our old friend, Prof. Alex. Wilder, who is learned in all that is curious in history, archæology and philology. The December number has 40 pages of extremely valuable matter. Address S. C. & L. M. Gould, Manchester, N. H.; price $1 a year.

PSYCHOMETRY AND THOUGHT TRANSFERENCE, by N. C. F. T. S., with an introduction by H. S. Olcott, is one of the Adyar series. It has been compiled with a view of putting in a small compass the main facts available relating to these two subjects, with an outline of the occult explanation of the same.

ESOTERIC BUDDHISM.—A new American edition of this book has been brought out by Houghton, Mifflin & Co., containing all the new matter and notes of the latest English edition, besides a special introduction; it is sold at a less price. Inquirers can order through THE PATH.

THE PLATONIST is to be revived, and will shortly appear in a new shape—octavo, 56 pp.; $3 per year. Thos. M. Johnson, Osceola, St. Clair Co., Mo.

CORRESPONDENCE.

AN IMPORTANT CORRECTION.

TO ALL THE READERS OF THE PATH.

In the November number of PATH in my article "*Theories about Reincarnation and Spirits*," the entire batch of elaborate arguments is upset and made to fall flat owing to the mistake of either copyist or printer. On page 235, the last paragraph is made to begin with these words: "Therefore the *reincarnating* principles are left behind in *Kama-loka*, etc.," whereas it ought to read "Therefore the NON-*reincarnating* principles (the false personality) are left behind in Kama-loka, etc.," a statement fully corroborated by what follows, since it is stated that those principles fade out and *disappear*.

There seems to be some fatality attending this question. The spiritualists will not fail to see in it the guiding hand of their dear departed ones from "Summerland;" and I am inclined to share that belief with them in so far that there must be some mischievous spook between me and the printing of my articles. Unless immediately corrected and attention drawn to it, this error is one which is sure to be quoted some day against me and called a *contradiction*.

Yours truly,

November 20th, 1886. H. P. BLAVATSKY.

NOTE.—The MS. for the article referred to was written out by some one for Mme. Blavatsky and forwarded to us as it was printed, and it is quite evident that the error was the copyist's, and not ours nor Madame's; besides that, the remainder of the paragraph clearly shows a mistake. We did not feel justified in making such an important change on our own responsibility, but are now glad to have the author do it herself. Other minor errors probably also can be found in consequence of the peculiar writing of the amanuensis, but they are very trivial in their nature.—[ED.]

For thoughts alone cause the round of rebirths in this world; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.—*Maitrayana-Brahmana-Upanishad*, vi *Prap.*, 34.

OM.